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## *Local Politics and Religion in Papua*

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### **ABSTRACT**

Local political conflicts become an integral part of Indonesia. Various cause roots are assumed come from a religious dimension, in addition to ethnicity. In cases of Jayapura, Papua, local political dimensions of the conflict was obviously display as factors that religion should be integrating factor, but in fact religion become disintegrating factor. The various power of groups interconnect with a religious impulse that local political tensions grew louder and spread. The aim of this study is to describe analytically about the emergence of a strain on the local level in Jayapura Papua in the field of religion. To elaborate the analysis in this article, the excavation data through in-depth interviews, focus group discussion, and literature studies or documents on issues that occur on local level.

**KEYWORDS:** local politics, Papua, conflict, religion

### **INTRODUCTION**

Local conflicts rooted in religion these days often occur in the midst of a pluralistic Indonesian society. The conflict has claimed many casualties and thus requires a comprehensive settlement, not only limited to the dialogue, but it is able to touch the fundamental aspects that trigger conflict. Conflict in the name of religion is not just dragging people or groups of people of different religions, but also override the internal - people in one

religion. Although, in some ways the reality of religious freedom in Indonesia showed an improving trend, such as the lifting of a ban on certain religions as well as support for the holding of inter-organizational cooperation to grow and develop rapidly. But that should be known, when the escalating conflict governments (state) intervened. Intervention initially aimed to find a middle ground. It is interpreted differently by a group of people in justifying his actions to eliminate other groups. Cikeusik events Banten Province, for example, has yet to finish. A real reflection on the organized mass action to fight each other on the basis of religious belief, and the legitimacy of the act was supposedly based on the applicable law in this country. Several other measures are also carried out by the followers of the religion to do constitutionalization religion is used as a political commodity and power. Some examples, for instance, how hard some majority provinces Islam (Aceh, Gorontalo, Banten, Lombok, Makassar) issued a Regulation which is very clearly in favor of Islam. It also has sparked some reaction other areas of the mainly Christian doing the same thing. For example, in Maluku, East Nusa Tenggara and Papua, also plans to issue a regulation on the discharge of the Evangelical as a proportion of Sharia law in Moslem-majority areas.

Substantially in Papua, especially in Jayapura, tensions at the local level which is sourced from religious differences began to surface in a massive way. Strictly speaking, if observed, heard the speeches, read the statements and see

the action on behalf of the protesters Indonesian Christian Communication Forum (ICCF) Papua as occurred on August 4, 2008 at the House of Representatives page Papua in Jayapura, raised various concerns. Conflict "religion" that never happened in Ambon seems to have spread to Papua in Jayapura. Aspirations expressed by the protesters filled with shades of religious sentiment (Christians Reject Islam). Statements voiced the protesters. They demanded that the government revisit the existence of mosque - prayer room in all the land of Papua, and ask the government to restrict the presence of mosques, madrasahs, schools, as well as for the construction of these facilities must obtain the approval of the churches in the land of Papua.

Not just limited to the supply of education and worship are being targeted by protesters in their aspirations, but also the economy as a means of Islamic Banking, including small economic centers, and the hawkers women who wear headscarves protested participate existence, because they can damage the basic beliefs of local society annunciator civilization was opened to the gospel (Christian). Overall, the demonstration was actually not the first occurred in Jayapura because in general almost any demonstrations on behalf of the people of Papua will use religion as a pillar of mass propulsion.

Another reality show concerns about interfaith relations in Papua which is influenced the increasing quantity of Moslems. The increase was caused by the presence of one large-scale migration of outsiders such Papua transmigration projects and displacement deliberately by certain ethnic groups. In 1999 for example, one of the areas in Papua, Arso, and comparison of native and immigrant population is so lame. Native population num-

bered only about 3,000, while the immigrant population of approximately 18,000 inhabitants. Most of Migrants are Moslems.

This difference is caused by the 'transmigration projects' government to Papua at the time and still has an impact today. In fact, the transmigration project is not considered a direct positive impact on indigenous people; quite the opposite has created space for the isolation of indigenous people because there are differences in vision and culture of the immigrant population (Chauvel, 2008: 150).

Irwan Abdullah (2006) revealed that the community cannot be understood anymore as an intact entity resulting from a differentiation process that occurs in many forms, namely (1) the blurring of community boundaries caused by immigration and out-migration that occurs in a variety of community, (2) blurring of cultural boundaries that lead to shifting of socialization processes, (3) compliance is weakened by the loss of local leadership in a community. These cultural processes that cannot be avoided will undoubtedly potentially of conflict. The theories of construction and reproduction of culture described Abdullah (2006) over an extension of the theory of phenomenology, who was born to see the paradigm of social facts, in the derivation approach is phenomenological theory construction initiated by Peter L Berger and Luckmann (1990).

Religion according to Berger served as sacred canopy whose existence is not just a ritual guide, but also helped construct and provide a view of life and social values which in turn had a boost in the level of social and practices. As a sacred canopy, religion is believed capable of protecting humans from the chaos, the circumstances of life without meaning (meaningless life). Those, at least the

faith of sociologist, Peter L Berger in the Introduction to the book *A Rumor of Angels: Modern Society and the Rediscovery of the Supernatural*. Thus, religion becomes an important symbolic universe and is able to provide meaning in human life. Therefore, in the process of tension with the settlers and the erosion of religious outlook on life or indigenous culture that is based on the proximity of the cosmic nature in the world of hunting, farming and gathering. Situation 'chaos' spiritual psychology Papua as this makes them have to find another transcendent ideology capable parallel to the religious views of immigrants. Rational and realistic option is seeing on spirituality practices comes. Especially when basing on their original religion then it is hard to unify their vision and mission as a nation since Papuan plurality of character.

One study which is closely related to this paper is what has been done by Cahyo Pamungkas (2008: 82) which confirms that the customs and religion were actually still in the process of attraction, as proposed by Septer Manufandu, Chairman of Foker NGO (NGO Association Papua as engaged in the protection of the basic rights of Papuans), on March 7, 2008 in Jayapura. He explained that in reality, Papuan identity and Christian are two things fight each other. The arrival of Christianity and Islam implies Melanesia eviscerated by replacing the existing system with the belief that the new doctrine. According to him, indigenous people still hold traditional religions where each tribe had a god helper to come in the future. For example, the community of Paradise Bay has one of the characters is expected to liberate them from suffering the Manau Bakse.

This also seems to be intercepted scoop with

religious character immigrants (Moslems and Christians) are aggressive - expansive and exclusive has trend where existing outside of themselves they are seen as 'the others'. This is because the religion of the missionaries or evangelical Christians, and the message of Islam which is also considered as a source of strength and a symbol of success that immigrants could be symbolic capital for Papua to be parallel to the newcomers. Pamungkas Cahyo study titled: *Islam and the Papua Special Autonomy: Identity Contestation among Papuans* (2008) is carefully shows how the discourse of Islam and Christianity in the formation of the discourse used Papuan and Indonesian framework.

Related to these studies, Cahyo Pamungkas (2008: 174-175) with the analysis of discourse capital Bourdieu, habitus, and the realm concluded; First, Papua Moslem in a subordinate position trying to obtain recognition of cultural identity that is flexible in the middle of an ongoing Autonomy. Second, the Papua Moslems are in the subordinate position of Islamic religious identity in Papua competed with moslems immigrants through the construction of political identities as represented that Papua in Islamic discourse and discourse is for rahmatan lil alamin, Papua peaceful land, and practical advocacy of human rights violations. Thirdly, the Papua Moslems is in subordinate position in the realm of politics and religion in Papua that competed identity through discourse with Christians that Islam is part of the indigenous Papuan cultures and practical mediation between the immigrant Moslems and Christian Papuan issues associated with the establishment of places of worship and Islamic Colleges.

Conclusions of this study is the Papua Moslem's strategy to gain recognition of their cultural iden-

tity is done by formulating their identity in flexible way, which combines all of Islam's and into the late - Papua, competed cultural identity with the " Moslem Immigrants " and " Christian Papua " in identity politics of Papua, as well as through the establishment of internal consolidation of the Moslem Council of Papua (MMP).

This research was interesting and intelligent, but like other researchers focused on religious identity in discourse of dispute frame relational discourse hegemony with existing religious conflicts. Such as an approach subordinating religion as a political entity and the reality beneath the shadows of the dominant discourse of the state, which in the post-New Order era religion was able to transform himself back as a dominant and hegemonic discourse on people's lives and even nations. This is because that the transcendental role as a sacred canopy rationality of individual and communal political action.

Based on the above study, this paper was about to respond to two questions. First, what is the trigger for tension (religious) in the religious community in Papua Jayapura. Second, how religious - Papuan nationalism formed so continue to affect the living conditions of peace in Papua? Both of these questions will be presented in each sub discussion of this brief article.

Jayapura religious conflict in recent times can be seen from the two existing process latent conflict; tensions of the first meeting of the new religion versus indigenous religions, both small wave of religious identity formation of a new religious conflict led to the religion (Islam) versus religion (Christianity) which due to the omission and habituation popular preaching and proselytizing missionaries of hate. Both the previous conflict,

the conflict seems to the process that leads to the issue of natives versus settlers. In this regard, this paper uses constructivism perspective in analyzing key issues that were examined.

Perspective have been based on the assumption that everything is formed , including the community and the conflict itself , means that everything is a reality that is formed through several stages.

## **METHODS**

This research is a study using a phenomenological approach in view of the existing problems. Data collection is done through observation research that focuses on the dynamics of the socio- religious life in Jayapura . Observations made since some time ago is interspersed with interviews with some of the characters (and religious people), local elites, and the general public by using snow boll system in the selection of informants. The second method of data collection is supported by the studies. Documentation is relevant to this study. Some relevant documents are the documents about how religion is present in Papua, which until now raises various claims of one particular religious group.

The research was conducted in Papua, especially in Jayapura. Jayapura district has been divided according juridical law number 26 / 2003 to 3 ( three ) districts , namely the capital Jayapura Sentani , Sarimi Sarimi district capital , and the capital Arso Keerom . Jayapura regency is one parent who has managed to split the territory into a municipality or a county division. In 1983, South Jayapura District and the Northern District of Jayapura and Abepura District were divided into one area of the Municipality of Jayapura administration itself. In 2003 Jayapura regency territory split into 3 ( three ) districts , namely the District of

Sarmi , Bonggo , West Coast , East Coast , Mamberamo Mamberamo Downstream and Upstream are included in the Development Region IV and IV ( or Regional Vice Regent Sarmi region ) become the District Redistricting Sarmi ; region Keerom Regional Vice Regent , which includes District Arso , Skanto , Waris , Senggi and became the district 's Redistricting Keerom , and district parent which is Jayapura today .

Jayapura city is located at an altitude of 0-300 m above sea level has become the center of government, economy, education, and social activities. However, Jayapura is one of the typical Indonesian towns where the neglect of the ecological aspect is a weakness that reflects the poor quality of the city. As in other cities in Indonesia , Jayapura space allocation are also more reserved for the development of shopping centers are almost evenly distributed throughout the city . Jayapura city seemed more awake naturally / organically according to population growth and economic activity so that the structure of the Jayapura city awoke without careful planning.

In the coastal area of Jayapura types of settlements can be seen anchored home still ' preserved ' as a cultural heritage of coastal communities in Papua without consideration of safety requirements at this time , such as natural disaster risk , tsunamis and tidal currents . Meanwhile on the other side of the custom homes that reduce the aesthetic value and environmental health in the city of Jayapura. Jayapura city is now inhabited by various ethnic and indigenous religions apart. In some corners, religious facilities can be found. Churches and mosques stand at strategic places. Thing is the attention of religious symbols ( cross ) can be found not only in the corners of the city , but also in the

mountains that surround the city of Jayapura increasingly visible at night and can be seen from a distance so the city is often called the " Porch of Jerusalem " . Meanwhile, the development of the Moslem community in Papua is astonishing. When over half of the last decade (1988) the number of Moslems ranges from 600 thousand inhabitants, is now the number has exceeded 900 thousand inhabitants. That means, when the total population of 2.3 million people of Papua, the percentage of Moslems approaching 40 percent. The rest ( 60 percent ) is a combination of Christian ( Protestant ) , Catholic , Hindu , Buddhist , and Animist ( [www. hidayatullah.com](http://www.hidayatullah.com) ) .

### **ANALYSIS OF FINDINGS - BASICS OF RELIGIOUSITY SOCIAL CONFLICT IN JAYAPURA RESOURCES INEQUALITY**

Jayapura City is one area in Papua province is designated as a strategic area in the Master Plan for the Acceleration and Expansion of Indonesian Economic Development ( MP3EI ) 2011-2025 on Economic Corridor Papua - Maluku Islands . Unmitigated , MP3EI also optimistically development programs for strategic areas of Jayapura as a center of trade , industry and services . That is, the rate of Jayapura City is the economic buffer Papua. A number of trade infrastructures in this city has and continues to be refined. In Jayapura, there are 4 large traditional market and a number of districts and drives the market economy. The fourth market is the Ampera market , Hamadi Market , Entrop Market ( Kelapa Dua ) and Youtefa Market. It is encouraging, macro developments and the growth of trade and business in the most eastern city in the territory of Indonesia is also the last few

years continue to show encouraging improvement in conditions. It was , at least may be seen from the Central Statistics Agency Jayapura City were recorded per capita GDP growth in 2009 reached 14.47 % , or 21,927,708 per capita .

As the provincial capital , Jayapura City is divided into 39 Village 5 District with an area of 940 km<sup>2</sup> and has a population of 242 225 inhabitants has a sufficient number of potential commodity and reckoned either from the industrial sector , agriculture , crops , livestock, crops , and fisheries . Of the agricultural sector for instance, is the main commodity crops sub-sector with commodity Cocoa and Coconut. The sub- sector of the agricultural commodities that are seeded Maize and Cassava form, while the service sector of the tourism and cultural nature has a pretty decent value coupled with other tourist destinations in the archipelago. As for the industrial sector, the data showed no presence of the local authority stretching Industrial activities are quite lively. In 2010 alone , in this city there are 127 units of activity and engaged in various industries , and agro- chemical industries , forest products and mining industries with an investment of Rp. 4.82464 billion , - .

Muara Tami district) is a good land which has been used, which is still a virgin land (vacant land) and land that has not been opened. In order to sustain the progress in this sector, the government has built dams Tami River is projected to be able to irrigate an area of 5000 Ha. In fact, the current wetland that has been printed and new functional had reached 1,100 hectares. As a continuation of the activities of the dam, local governments, too, were keen to build canals and paddy fields. It had planned from the results of this field Jayapura become city self-sufficient in rice. In fact, in the city

of Jayapura there are lands which reach more than 50,000 ha which lay in Muara Tami district which may be developed to plant cocoa, vanilla, and coconut as a contributor to local economic revenue from the plantation sector.

Of the livestock sector, livestock development prospects, both small and large farms in Jayapura have potential and a big opportunity. Therefore, along the plains Koya, Holtekamp and Skouw the extent of approximately 50,000 hectares is suitable for support for this program. One more economic potential Jayapura city to be proud of, the fisheries sector has tremendous potential and is highly prospective for optimized empowerment for economic development Jayapura. Recorded, the average overall production of fish resources in the waters of the sea and fresh water lakes in the city of Jayapura are approximately 5644.70 tons / year. In fact, according to the Department of Marine and Fisheries Jayapura, the catch of the fishermen Jayapura in 2009 never reached 11.220.81 kg.

Seeing this potential, in 2012 the City of Jayapura has been prepared as a city government in order to improve outcomes Minneapolis Sea. There are four locations that serve as the Region Minneapolis by the City of Jayapura , the Muara Tami , Abepura , Hiram , and North Jayapura . Not only that , the year 2012 is also the City of Jayapura sure will soon build Dox IX fishing port in Jayapura , the North Jayapura District . This is a real glimpse into the economic potential of the city of Jayapura as well as a very strategic position geographically and politically. In other words, developed as a trading city of Jayapura City is the perfect choice. The reason, of the diverse potential and other potentials which are abundant in the surrounding areas, Jayapura City is eligible to



function as a place to accommodate agricultural products, industrial products household, as well as a center for distributing goods to other areas and also for the City of Jayapura own.

## CULTURAL DIFFERENCES

The second and the main problem is always the potential for conflict in Jayapura are ethnic differences that brought the customs and even different religions. From the perspective of anthropology, conflict is a social phenomenon that cannot be separated from human life, especially in the form of multi-cultural society. In addition, conflict is an inevitable thing in life together. Therefore, it needs to do is how it is controlled and resolved conflicts peacefully and wisely, so as not to cause social disintegration in the society. This difference is also at the same time thickening the migrant communities and indigenous typology. This distinction bears some form of relationship as seen between settlers and indigenous people in Borneo. The relationship is cooperation, competition, prejudice, and conflict (Cahyono, 2008: 102-103). This relationship pattern occurred as the conditions that accompany life both culturally distinct groups.

For Papuans, Melanesians awareness that distinguishes them from strangers is very strong. As has been previously designing, in popular discourse is the Melanesians are those who have the traits that were black and curly hair. Of course the Papuan People who come from the mountains of these criteria can be applied easily. However, this became a problem when the Papuan People from coastal regions and islands have a long history of interaction and have intermarried with other tribes outside Papua are no longer black and curly defini-

tion is so vague . Therefore, the Special Autonomy Law added the phrase “person who is accepted and recognized as indigenous people by the indigenous Papuan people.” In concept, the definition of “who is that person and Peace “, is also unclear.

Since the special autonomy law was passed that conversation about who Papuan People (OAP) began to bloom spoken either openly or secretly. This conversation heard when moments become more frequent regents and mayors election time approached. The debate is sharpened by the publication of the Decree of the Papuan People’s Assembly (MRP) No. 14, 2009, related to the mayor, and deputy regent to originally Papua. In short, the issue of ethnic conflict triggers sexy and most easily raised during the election performances, in which Amber - Komin issues will always arise in this situation. This issue continues to be formed and perpetuated by certain parties in order to maintain and achieve its objectives; the political objective is not to favor the interests of peace in general.

## THE DIFFERENCE OF RELIGIOUS BELIEFS

The smooth flow of transportation is leading to a more intense exchange of Papua. It starts from the government’s policy on large - scale migration to some eastern parts of Indonesia in particular, is no exception Papua. Demographic changes also changed. Between immigrants and native people characterized by different patterns of relationships as mentioned earlier. The difference is very striking that not only limited to the cultural aspects of the two groups, but also confidence. The majority of newcomers to Islam, while the native population to Christianity and local religions. As the number of residents (Islam) that goes to Papua, many

religious missionary mission in the interior - interior. They play an important role in helping the community, either through missionary schools, clinics or directly in the field of agricultural education, teaching Indonesian and other practical knowledge. Missionaries also a pioneer in opening up routes to remote areas not reached by regular flights.

Internally, especially in the Protestant church body under the PGI common shocks to the dynamics of a small but serious commotion among church members synods mainly Protestant church with the sultry style of preaching Pentecostal church / charismatic. There is a kind of sheep scramble up a fight. For example, the case of dozens of Indonesian Christian Church (GKI) in Sentani, Jayapura, Sentani Police Station came to demanding closure of a place of worship Indonesian Pentecostal Church (GPdI) in the Sentani, Monday (15/11). Dozens GKI church urged people to no longer hold GPdI worship is considered contrary to them.

Religious differences with other religions, especially Islam, especially since the conflict in Poso and Ambon - proliferation issues demand a referendum until perception Autonomy failure, and trauma looming fate of the church as outside Papua minority that continues to gain intimidation from Islamic groups, specialization Aceh and some of the regulations which carries the Islamic law rather than national law thicken suspicion of indigenous Papuans (Christians) against the Islamic agenda in Papua. In fact, in some official documents stressed the importance of maintaining peace in Papua. In the book of RPJMD (Medium Term Development Planning), beautiful strands of religious life are always written normatively that religious tolerance is very high. This is evidenced

by the invisibility of building houses of worship side by side and a strong awareness among religious leaders to build a sense of community among fellow beings - and inter - religious people. In the interfaith religious leaders also have inter-faith forum that provides various conceptual contribution to public affairs and development. In addition, local governments also facilitate religious activities, Memorial Day of religious festivities, and development assistance both houses of worship churches, mosques, and temples. The number of houses of worship in Jayapura regency until the end of 2005 is recorded, the Protestant Church as many as 230 pieces, 33 pieces Mosque, prayer room 92 fruit, 16 fruit Catholic Christian Church, Temple 1 and Temple 2.

In the other conditions, the existence of religious facilities are not offset by either inter - relationships and inter - religious adherents. Religious sentiment mingled with Amber and Komin issues in the realm of socio-political and economic life increasingly felt. In this regard, Father Neles Tebay (2012), states: "The Papuan population living in the area, but did not have an honest and constructive communication, both inter - religious and inter - cultural. Relationships between people of Papua, Papua between non - Papuan, Papuan people - government, characterized by suspicion and distrust each other. It was not even know each other despite living in the same area. With a picture of such conditions, the question is how to then build anyway Papua Land of Peace? Papua Land of Peace should be a shared vision. This vision contains the values; justice and truth, participation, togetherness / tolerance, communication / information, welfare, safety, independence, self-esteem and recognition, integrity or harmony.



In short, the classic problem of ethnic conflict based on the stigma *Amber - Komin*, with all the differences in their customs which mostly based on religion, as presented by Akhmad (2005), is a latent issue that is often claimed. Meanwhile, there are many of tribal conflict in Jayapura which centered on the issue of customary rights of indigenous lands. On the other side of the issue that rises is a potential conflict in the realm of religion. FKUB establishment, roles, and implementation of SKB (Cooperation Agreement) of two ministers PMB Number 8/9 is a sign of the advent of religious conflict -laden. Moreover, the symptoms of the Christianization of the local political language that carries Papua understand Christian lands and the struggle of the people of Papua are using language evangelicals grew louder since applied Autonomy. And in fact it is openly supported by the PGI, especially Baptist Church (<http://suarabaptis.blogspot.com>). Meanwhile, the Moslems as a minority in Jayapura, although it looks pro status quo (Pamungkas, 2008) but internally they are 'permissive' with counter-discourse promoted by Islamic hardliners second generation pro Homeland but actually more pro Islamization of Papua which is religious nature of the expansive sky.

**Lack of Concern State** This section begins with a statement by President Susilo Bambang Yudhoyono in his speech in front of 128 Ambassadors and Representatives of International Organizations at Pancasila Building of Jakarta on Wednesday, February 15, 2012. President in his speech said: "Indonesia continues to manage the problems in Papua as possible. For Indonesia, Papua issue of sovereignty is not an issue, but the issue of political, social, justice, and prosperity. I am grateful to the

friend who gave full support to the sovereignty and integrity of Indonesia. Since 2005, only a few weeks since becoming president, I stop the security approach, I choose prosperity and justice".

Read the president's statement above, may show an affirmation of the Papuan people as a whole. However, dissatisfaction and a sense of injustice that occurs in the process of carrying the imagined community of Papua continues further question that if the state really cares for Papua? The answer is that since Homeland automatic entry into the country of Papua with Papua care. Programs drawn up by the government to 'promote' Papua obvious and well especially in the SAF today as seen in the draft of medium and long term development planning.

However, many do not work due to the reality that many of the problems in Papua, such as resource. Less, rampant corruption, and communication to the lower levels are not in sync. From the aspect of regional development, there is another side that faces development favors the interests of the foreign investor / national and hiding behind the name of development. Often, development -oriented economic policies is defeating policies in favor of human development and the environment. In fact, it is well known that education has led to the bureaucrats and how to fill skilled labor in order to support the economic development of capitalistic nets with escort TNI / police. As a result, it was created by state violence and the impact on the discontent, injustice, environmental degradation, and all the humanitarian and environmental issues that follow a part of the lives of the people of Papua.

Another form of the state's lack of managing Papua is the emergence of stigmatization that has a

direct impact on the feelings of the people of Papua marginal. They assume country only care Java, Papua ruled otherwise so there is always the desire of a group of people who demand Papua separated from the Homeland. Papuan community participation in development is often overlooked. They're just as an object, not the subject of development so that there is elimination of development itself. Improvement of education, health, and other needs of the community welfare was minimal so hard to achieve.

#### NATIONALISM RELIGIOUSITY IN PAPUA LAND

There is arguing about Papua especially if it is associated with any one religion. Christians, for example considered that Papua is a land baptized so that it appears the claim that Papua belongs to Christians. This collides with the spirit of Islam with the mission of Islamization which assumes that people who do not embrace Islam mandatory are against them. The appearance of Jihad , Christ army , Islamist militants , as well as the hard-line Christian groups , the issue of Christianization , the issue of Islamization that each looks like clashing raises concerns about the socio-religious life in Papua .

If you glance at the history of religion in Papua , the document notes that the history of evangelism on merit , hard work , long and persistent struggle by zending ( Church ) , constantly urging the Dutch government to immediately establish and implement rule definitively on Papua to stop the treatment performed by many years the Government of the Sultanate of Tidore and VOCs in the form of murder , deprivation of property , the sale - purchase of slaves , even burning the villages resident fellow ethnic Papuans and Papua. It is

cannot be denied, that slavery and the confiscation of property is common practice kingdoms archipelago and VOC colonial period. Therefore, the City of Manokwari on 9 November 1896, the Dutch government officially launch definitively or government system in Papua.

Such a beautiful picture of the church elite is then a dominant discourse for the people and the elite who brought up the church. These claims also later rejected by the people of Islam in Papua which also refers to the historical records of Islam in Papua that Islam first in Papua , so it is not appropriate that Christians claim that theirs Papua . This opposition is sometimes fueled tensions frontally despite unprecedented physical violence. Furthermore , the issue then under consideration that Islam = Christian = Indonesia and Papua , then the argument that there is a systematic plan of the government of Indonesia , which is predominantly Moslem who uses his strength , there are a lot of financial support for the fight against Christians ( Papua ).

#### THE GROWTH OF CHRISTIAN PAPUA NATIONALISM

Bernarda Meteray ( 2012) in his book *The Papuan Nationalism* explaining dual nationalism Papua construction seeds sown by educational mission brought by religious activists , in particular by establishing a Christian boarding schools as Rendezvous for Papuan children from different fathers and tribes . The emerged of Papuan Framework consciousness as ethnic cannot be separated from the role of zending Protestant and Catholic mission which started in 1855 , long before the Dutch government post was established in 1898 . They introduced the use of the Malay language and

culture and Western ideas to the people of Papua. Pioneered the church and taught a sense of nationalism to the Papuan children so that they can get out of jail tribe and tribe. Reading School Flute Gold and Gold City is the ingredients (Meteray, 2012: 30-37).

At the end of the chapter, Bernarda Meterey own dubious argument, saying "Papuan Framework consciousness that appeared in this period had nothing to do with politics, especially towards the future construction of Papua as a nation state" (p. 50). However, daapt said that the mission is education and awareness zending intended to release themselves in disbelief customs and clan ties, forming indirectly oukumine sense in them those students in schools and zending this mission. In further developments, Resident Van Eechoud emerged nationalism seed it further beyond their traditional ties are wrapped with religious sentiment. A similar practice in the Islamic discourse and Indonesian nationalism is especially after the defeat of the Islamic political party by accepting the abolition of the seven words of the Jakarta Charter in the revolution until now.

Historically, due to the still largely occupied by the Japanese islands of Indonesia, New Guinea, the Dutch government faced with the shortage of trained personnel in various areas of governance and development. To meet these needs, in 1944 the Resident J. P. van Eechoud famous derPapoea Vader 's name ( Father of Papua ) founded a school and a school police civil service ( bestuurschool ) in Jayapura ( Hollandia ), with the educate 400 people between the years 1944 to 1949 . Schools that generate Educated Political Elite (educated petty bourgeoisie) are in New Guinea. Some people are educated Eechoud , later became prominent in

political activities include: Mark and Frans Kaisepo , Nicolaas Jouwe , Herman Wajoi , Silas Papare , Albert Karubuy , Moses Romainum , Baldus Mofu , Eliezer January Bonay , Likas Rumkorem , Martin Indey , Johan Ariks , Herman Womsiwor and Abdulah Arfan ( Meteray , 2012: 55 ) .

In a further development, as a consequence of the results of the RTC which took place on December 27, 1949, it will be handed over to the government of Papua Indonesia a year after the conference through negotiations. Thus, the transfer of sovereignty covers the entire former Dutch East Indies colony without Papua. By utilizing the momentum, JPK van Eechoud proclaimed that the residency of the former Nederlands alias Papua New Guinea has a population of New Nederland Gubernemen Guinea, "the government would be run by the governor on behalf of the queen of us all ". With this proclamation, administratively

Papua has no relationship with the central government in Jakarta. Van Eechoud (a Catholic) is designated as the official resident since 1945, has been growing awareness Papuan framework nationalism. He has a special mission to internalized Papua Nationalism and makes people loyal to the Government of Papua New Holland so that every person detained pro- Indonesian or imprisoned and exiled to end the activities of pro - Indonesia in Irian Jaya.

During the period 1945-1962, Indonesia does not have the authority to internalized Indonesian Framework to Papuans openly. So, the internalization of Indonesian Framework of the Papuan people do not complete and it is just in the early stage , and does not reach the majority of the people in the interior of Papua . Later, Indonesian nationalism in Papua actually planted by nationalist

leaders began late 1945 when Resident Van Eechoud recruit some Indonesian people as a government employee, among Soegoro Atmoprasodjo appointed as a teacher and dorm director at Short Course at the City Municipal Nica. Soegoro nurture and bring together people of Java, Sumatra, Makassar, Bugis, and Buton and is in New Guinea as pro - Indonesian forces. This activity was then known by the Dutch government and as a consequence of the activities had been banned; he was dismissed as director and sent to Batavia / Jakarta by Resident van Eechoud. This shows the lack of faith of the Dutch to hand over government to the hands of Indonesian Papua. On the contrary, the Dutch tried to dissuade popular support in Papua to the Indonesian government, since 1950 the Dutch crack down on the activities carried people, both native Papuans and non - Papuan activists arrested and detained pro - Indonesian (Meteray, 2012: 163).

Indonesia continues to pro Indonesian Independence Proclamation. Even in Serui in 1946, Silas Papare, Albert Karubuy, Martin Indey, and his followers founded the pro - Indonesian Political Organization called "Irian Indonesian Independence Party (PKII) ". In Manokwari on August 17, 1947 Red and White flag ceremony conducted in the framework of the Proclamation of Indonesian Independence led by Silas Papare. As a result, all participants of the ceremony should go Dutch police custody. Dutch government faced serious challenges from the Organization PKII because they claim the whole of Eastern Indonesia, including West New Guinea (West Irian / Jaya), including parts of Indonesia.

The PKII movement had fostered by Dr. Sam Ratulangi who undergo disposal by the Dutch to

Serui. In 1954, Dr. Gerungan founded a political movement called the Committee Hollandia Indonesia Merdeka (KIM). Movement or political organization was led by a Papuan leaders that Marten Indey, Nicolaas Jouwe, and Korinus Krey. Nicolaas Jouwe later became a leader of the anti - Indonesian Papua. To realize and grow the Nationalist Papua as a mission and ideals, van Eechoud prohibit PKII activity and KIM, and also arrested the leaders and throw them to Makassar, Java, and Sumatra. Nonetheless, events and KIM PKII continues underground, led by figures such as Steven Rumbewas some, Korinus Krey, Martin Indey, Abraham Koromat, Damien Samuel Kawab, Elieser January Bonay, and Eli Ujo.

To deal PKII and KIM, the Dutch government established the union movement New Guinea. This movement has a Papuan leaders were known, namely Mark Kaisiepo, Johan Ariks, Abdullah Arfan, Nicolaas Jouwe, and Herman Womsiwor. They later became a strong supporter of the Dutch government and Papuan nationalism. In 1960, established a "Trade Union" was the first in New Guinea called Christelijk Werknemers Verbond New Guinea (Christian guild New Guinea) which was originally only associated with the Dutch government and contractor workers Eurasia, and in a short time membership Papuan people to 3,000 people. This organization later with Unity Movement of New Guinea forms the basis and the leader of the National Party. Of these events can be understood how the Netherlands through the van Eechoud use Christian language, the language of the 'elite' in Papua (Hollandia / Jayapura), to communicate the Dutch political agenda in Papua.

Dutch mobilize Papua choice by using the language of Christianity can be understood as

based on bitter experience with the release of Dutch Indonesia in 1945. Dutch influence in the plugging in Papua is done with utmost care in improving people's lives in a variety of fields. Netherlands also deliberately slowed developments in Papua / New Guinea, according to the demand and needs of the people of Papua. It could be said that this is another form of "Ethical - Political New Style", which includes efforts to establish "Papuan Nationalism". Then, Papuans split into two: pro-Indonesia and pro-Dutch. The next round is the "seizure" of Papua by Indonesia and the Netherlands formally ended by the Act (the Act) 1969 which describes most of the Papuan people want to integrate with Indonesia.

In this long process of Christian identity discourse Papua find the foundation of nationalism. The impact of this discourse is the elite Papua Christianity church sympathy with Papuan nationalist movement knit sacred myth that Papua is a blessed land. In fact, Hope Church of Jayapura unfurled a banner with the words 'Jesus Christ Papua Belong'. It is based on the history of the commencement zending by Ottow and Gaisler heralded as Christianity berthing piles Papua open Stone Age to modern times in Christ. This discourse continues to be formed and perpetuated until today and gets a rival from outside the Christian discourse. Growth of Nationalism (Islam) Indonesian Papua

If Christians go to Papua brought by zending network structure and missionaries had 'mission' is clear, it is somewhat different in the case of propagation of Islam in Papua. Testimony in the record Kamma (1993) narrated that the Moslems immigrants who trade in Papua who did missionary. Most of their preaching is done through a

form of marriage and the war slavery and freed when Islam. They are rarely found as a special missionary preaching or zending. New Islamic missionary activities began to be felt when Indonesia became independent and joint events coming TRIKORA Indonesian military and later periods of migrants started to go. To find out how Islam to be a spirit of Indonesian nationalism, it is important to know how the history of Islam in Papua in the Moslem version. Here's the history of Islam in Papua, which is generally believed by Moslems in Indonesia.

When Christians go Papua officially on February 5, 1855 in New Mansinam, Manukwari, then Islam has been present in Papua in 1520 as the effect of power four kingdoms known in eastern Indonesia at the time, namely Ternate, Tidore, Jailolo, and Bacan. Name the four kingdoms documented mention of Raja Ampat Island, known until now. Interestingly, the arrival of the missionary character named CW. Ottow and GJ. Geissler Mansinam Island actually facilitated by the Islamic empire. Both missionaries were delivered directly by the leaders of four Moslem kingdoms. Unfortunately, the good intentions of this friendly Nan rewarded with betrayal. Arriving in Papua, these Moslem leaders actually disposed to Maros to left died there ([www.hidayatullah.com](http://www.hidayatullah.com)).

It looks like in the eyes of the Moslems, all the local Papuan historical narratives, oral, or that popular or academic as written by Ade Yamin (2011) from Al - Falah STAIN Jayapura or Wanggai (2009), Athwa (2004) on the history of Islam when the incoming in Papua only interpreted and used as a tool of legitimacy legitimate Islamic rights in Papua in order to counter the Christian discourse issued by that Papua is the "Land of the Blessed



and the Land of Peace “. Historical meaning of ‘ownership’ of Papua is also based on the history of Islamic unity archipelago. From the Islamic history of Nusantara, Indonesia Islamic nationalism seed is find the adhesive mythology. The history of a myth does not mean as a construction without historical evidence but he was in a critical historical perspective “ was born of an effort to portray [ her ] own , which are ultranationalists , as the most true to denounce the [ otherness ] with emphasis on rhetoric ( Purwanto , 2006: 11 ), in the present case that the logic of Islam is more than the first find Papuan Christians then blessed .

Islamic archipelago discourse has many versions. Version B.C. Naquib al - Attas, Historical Fact and Fiction (2011) for example, is used as a transnational Islamic rhetoric to legitimize the validity of the type of Islam that their stretcher (Salafi / Wahhabi). Regardless of the meaning and rhetoric that they stretched, they all have the same rhetoric that Islam and archipelago are inseparable. This archipelago discourse in the revolution to independence became the dominant discourse , which is identical to archipelago ness so appointed archipelago historical discourse the concept of nationalism in which the elements of Islam to be one of the elements that underlie the achievement of the independence of Indonesia . In addition , the Islamic historical discourse and archipelago in a certain extent even identical parallel with Indonesia, which is means it has the right to Papua or other areas in parts of Indonesia . However, the rhetoric used does not indicate Islamic ideas, but for the agenda of Islamic Indonesia or Indonesian Islamic.

In the expansion , the dominant discourse of Indonesian Islam are mutually encounter the

dominant discourse on the right to preach Christianity in Papua gave rise to a movement of awareness among the indigenous Moslems to stand alone demanding their voting rights on their land . Cahyo Pamungkas (2008) for example describes how these processes occur. With the perspective of Bourdieu (1995) explained that the efforts Pamungkas MMP establishment is nothing but creating symbolic capital. This capital is defined as the set of veneration of a person that has implications for the recognition of its position in the social position of legitimacy - mate. Recognition of the Moslem people native Papuans as Papuans nothing but an acknowledgment of the rights of Moslems to participate in the Land of Papua, Papua, as Christian Papuans. Recognition as symbolic capital can be transformed into social capital and economic capital. For example , to be recognized as indigenous Papuans , the MMP will sit parallel with and recognized Christian Papuan political culture and become part of the social group of indigenous Papuans who has a set of rights to customary land and the resources therein ( Pamungkas 2008 : 96 ) .

## CONCLUSION

There are three main tendencies can be seen from this brief article. First, there is an imbalance in the management of Papua. Form of government partisanship is always questionable. Development of Papua is considered only ‘half-hearted’. Special Autonomy for Papua granting it an advanced trigger for the development of Papua New inequalities that creates a harmonious relationship between the center and the regions. Papua desire to estate and got the same treatment to other areas is the legitimate demands of the fact that it is not perceived in Papua. Abundant resources are not



just enjoyed by the people of Papua, causing prolonged jealousy. The seeds of separatism were more fertile and developed as a form of protest against government policies.

Second, there is a change in the pattern of public relations. Encounter with the religion of Islam and Christianity both newcomers in Jayapura, Papua and generally find syncretism shape purification up, inspiration, and even conflict. Various forms of indigenous Papuan resistance have been there since the first time the settlers, missionaries, traders, and government to Papua. This encounter also resulted in the seizure of the effects of both entities that want to show their existence. Although in the Christian heartland still shows its influence, but in the new areas is dominated by newcomers experiencing significant changes. The settlers continued to actualize themselves by taking control of economic sectors that support them complete religious facilities such as mosques and mushalla religious activities so it goes well.

Third, there is religious contestation that gave birth to the conflict. The emergence of the movement on behalf of a particular religion is an attempt to how the struggle for space played in order to seize a wider influence. The existence of such movements on the one hand is a place for religious groups to channel their aspirations, but on the other hand it is considered as a threat to the existence of other movements. This further adds to the birth of many new conflicts embryos. That is, the presence of migrants who were considered a threat to native because each has different beliefs and cultures. It then became one of the factors triggering the emergence of a sense of nationalism among both Moslems and Christians on the basis

of claims of different and each group considers itself the most entitled to claim 'ownership' of Papua.

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